

Jesus Precious in Death.

When life's last pulse is beating low,
And death is in mine eye,
With Jesus by my side, I know
It must be sweet to die.

When other friends are left to sigh,
And shed the parting tear,
This Friend of tears will still be nigh
To succor and to cheer.

He knows what things before me lie,
Though all unknown to me;
And when I bid this world good-by,
My hand in his will be.

Then let the gathering shadows gloom,
While Jesus still is nigh,
My faith shall look beyond the tomb,
And find it sweet to die.

—T. NIELD.

Hic Et Ubique.

BY A. RAMBLER.

IN EVANGELIST No. 28, July 15, 1885, Bro. Mason it seems is in favor of doing at our lovefeasts just what the Savior did upon that occasion, nothing more and nothing less, and insists upon holding them privately because he gave the example in private. If his logic is good why not keep the sisters away from the communion or lovefeast or Lord's supper as you please to call it? The example will exclude them. No account of any being present that evening. They surely had sisters in the church. Again, if we must do no more, no less, why not admit only officials? No account of the laity being present—only twelve there, and they were his disciples. Truly as the brother says, "We have need of some precautions," before we make that example and occasion too elastic. Again would not the exact letter of the occasion, enforced by the example, compel us to send our parties to prepare, back to Jerusalem, also, to the very same room, and upon the same evening of the year meet there. It will not work brother Mason; you misapprehended the example. The word says, "Ye should do as I have done to you." It does not enforce any thing only what he did to them, so we shall do to one another.

Next we visit brother Bauman with his, "Stop at Once." Very good advice and should be heeded as he instructs. It is splendid advice if rightly applied, and is of extensive application, but has its limit too. Then follows sister Bontz with a good wholesome admonition to, "Dare to do for Jesus."—"Nothing to Do," is the next, it is a selection of a brushing, sweeping nature. That is all right, we need lots of it. Next we meet in our ramble the "Old Sailor's Story." It strikes to the right and left,—hitting whiskey, rum, gin and cider, and it don't even miss tobacco. It is right however, is it not,—to burn our idols? Here comes now the familiar heading, "A Serial of Instruction etc." To us the author is unknown as yet. He brings truth to the surface by carefully skimming man-made mandates from the Annual Meeting mixture. He is making some holes in the head of the Annual Meeting drum. That is right knock the head out of the thing with gospel grape and canister. Let shell fly and rockets blaze if need be. Next we pay our respects to the "Dialogistic Essay." The writer being only a Rambler among the many, stopping here and everywhere must be brief in his notes; so on he goes to page number four. The first to meet with us is, "Who are Heretics?" This writer was evidently out hunting for that kind of game, and by the time he got back home he discovered the fact that we are all heretics according to somebody's notion. Guess he is about right. That kind of game is plenty. The next we meet in our ramble is the "Strike." Some strikes, such as are spoken of by the writer are very bad, no doubt about that, but it won't do to condemn all strikes. Following the strikes comes the "Semi-Editorial." Looked over it with an unusual degree of interest, long to see the picture of the little school house near Arnold's grove battle field, as the Rambler took in the meetings of the little band of Brethren that met there in 1882. Page five of the EVANGELIST is always interesting to the Rambler as he generally finds company there; and learns of the success of the cause and whereabouts of others. Page six first writer treats of "Misapplied Scriptures." It is certainly not right to misapply Scripture if we know it. No doubt but we all at times make mistakes, and the language found in our discipline is very appropriate, "Physician heal thyself." The next heading is, "God is a Spirit." We don't deny that, but we know there are many spirits. "Parvum in Multo," is another battery, pelting away at Annual Meeting. Wonder why the German Baptist army don't return the fire. It may be their ammunition is short. We also called upon page seven, children's department, found only one child there. Wonder what has become of the little writers? Come back soon children. The day is about over and we have not time to call on page eight.

Morning Prayer.

It is wise to begin the day with prayer. The early morning hour has a natural fitness for this sacred service, We awake from sleep, as the newborn into life, and with quickened powers present ourselves before God for the service of the day. How befitting it is that at such a time we should seek direction and help from Him.

It is also the hour of divine appointment, the very season when He specially waits to give audience to men. Aaron was directed to burn sweet incense every morning on the altar of incense before the mercy-seat. The Psalmist says, "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee and will look up." To neglect meeting Him when he comes by appointment to hear our requests, is to insult and despise his grace. And yet, this appointed hour, so favorable to devotion, and so necessary for girding the soul with strength for daily service, is forgotten by many. They awake from sleep to rush into the cares and perplexities of the day. They have no time for morning devotions. The best they can do is to engage in evening prayers, upon retiring to rest. The evening is also a God-appointed hour for prayer, and surely it becomes us to render him thanks for daily mercies received, and to seek forgiveness for sins committed, before we lie down to sleep. But all this cannot be a substitute for morning prayer.

He who would pass through the services of the day and be secure against temptation, must first of all commend himself to his Heavenly father's protection. Let him in the morning enter the closet of prayer, and lay all his plans and desires for the day before God, if he would meet with true success and have his way established.

By so doing, not only will his purposes be purged from all unworthy motives, but the Spirit of God, preoccupying his heart, will give him a sound mind, able to resist and judge the world. The man who goes forth each morning, from holding converse with God, will not be readily carried away by the rush of worldliness about him. He will not be prone to enter the company of evil-doers, or to engage in rash and unjustifiable speculations in business. He has started on his daily journey in communion with God, and he wishes to live and act as in the divine presence. This is inspiration, and this is protection for the soul. No hour of the day brings more gain than that spent in the morning prayer.—SELECTED.

Foolish Preaching.

For our part we believe that these sermons on philosophical topics not only fail to preach the gospel, but indirectly promote a good bit of unbelief, if not downright infidelity. Years ago Judge ——— said to us, "I never had a doubt of the truth of Christianity till I heard a sermon on the metaphysics of Hume. The preacher was a very weak man, and, after stating the argument of Hume against miracles, undertook to answer it. He made a complete failure, and I left the church a skeptic." Few preachers are competent to handle Darwin, Tyndall, Huxley, and Spencer, and, if competent, such discussions are generally unsuited both to pulpit and pew; cultivated people do not want them, and plain people dislike them. "What I mean," says Dr. Herrick Johnson, "is that every whipster in theology and smatterer in science or philosophy is not to rush into the pulpit, fresh from some book or review article, to demolish Huxley or Tyndall or Mill." We have heard such preaching, but never with any profit either to our philosophy or religion.—MACON ADVOCATE.

"Out of the Mouths of Babies."

The following testimony was lately given by a working man, and it may cheer those who labor amongst the young: "I don't know exactly how to put it, but I've heard tell how teachers of little children don't get much encouragement and don't see much fruit of their trouble. Well, I think that the lady that takes the infant class and teaches our little chap would like to know what good he has done me with one of his hymns. I'd got an anxious load to bear, and I was carrying it on my mind day and night, never thinking about the Lord, who could have given me rest, but I became so worried that one night I lay tossing about and couldn't get a bit of sleep, I was that perplexed. Our little boy was ill, and he woke up restless too, but what does he do in the dark but break out into singing, and it seemed like a message right into my heart; it was only a child's hymn, learnt among the infants, but it was just what I wanted then. My little chap sang on about Him I had forgotten, and then and there I was able to gather up my trouble every bit, and took it to my Father."—THE QUIVER.

Profession and Practice.

The world will not be evangelized by mere profession. There must be action as well as profession, practice as well as talk. The church which Christ left on earth was full of ceaseless activity; and when persecution scattered the disciples abroad, they went everywhere preaching or proclaiming the word. They did not wait for pulpits, or salaries, or calls; they did not wait for authority or ordination. The apostles were at Jerusalem, but the church was flashing the light of the Gospel wherever they went.

If there is much to be done for the salvation of a lost world, there must be a utilization of all the forces in the church. A few flat-chested, slender-waisted, black-coated ministers will never be able to wrestle with the giant powers of darkness which rule the world, and win victories over Satan and his host. The church must take hold of the work. Business men, like Elisha, must leave their plows and their implements in the field, and give themselves to the work of God. There must not only be ministers especially called and qualified for the work, but there must be a feeling that a work so vast demands the united efforts of the universal church. The rich man must bring his wealth, the business man his tact and talent; the man of fortune must consecrate his fortune; the man of position must consecrate his position; and so doing the Master's bidding will be accomplished, the Gospel be preached in all the world, and a people prepared for the Lord.—THE ARMORY.

A Wonderful Remedy.

Any young folks who are suffering from the same complaint as the little prince in the accompanying anecdote, are recommended to try the same medicine. It costs very little, and is sure to effect a cure.

Once on a time there was a king who had a little boy whom he loved very much. So he took a great deal of pains to make him happy.

He gave him beautiful rooms to live in, and toys and books without number. He gave him a graceful, gentle pony, that he might ride when he pleased, and a row-boat on a lovely lake, and servants to wait upon him wherever he went. He also provided teachers who were to give him the knowledge of things that would make him good and great.

But for all this the young prince was not happy. He wore a frown wherever he went, and was always wishing for something that he did not have.

At length one day a magician came to the court. He saw a scowl on the boy's face, and said to the king—

"I can make your son happy, and turn his frowns into smiles. But you must pay me a great price for telling him the secret."

"All right," said the king, "whatever you ask I will give."

So the price was agreed upon and paid, and then the magician took the boy into a private room. He wrote something with a white substance upon a piece of white paper. Next he gave the boy a candle, and told him to light it and hold it under the paper, and then see what he could read. Then he went away.

The boy did as he was told, and the white letters on the paper turned into a beautiful blue.

They formed these words:

"Do a kindness to some one every day."—SEL.

Many would be in Canaan as soon as they are out of Egypt; they would be at the highest pitch presently. But God will lead us through the wilderness of temptations and afflictions, till we come to heaven; and it is a part of Christian meekness to submit to God, and not to murmur because we are not as we would be.

I set out through the problems of life on a search for God, and I did not find God; I found only problems which made me doubt of God. Then I said in words of old, "Verily, thou art a God that hidest thyself." "Why art thou so far from helping me?" And while I yet spake, a voice made answer, "Why didst thou not meet me at the door? Thou hast been in search of me through the labyrinths of the world; why didst thou not come first to me to lead thee through the labyrinths? Thou hast been seeking to see me by the light of the world; why didst thou not rather seek to see the world by my light? I would have made all things clear to thee if thou hadst met me at the door."—GEORGE MATHESON, D.D.